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**THEOLOGICAL FOUNDATIONS FOR
EUCCHARISTIC REPARATION TO THE
HEART OF JESUS THROUGH THE HEART
OF MARY IN THE CONTEXT OF MESSAGES
GIVEN TO ST. MARGARET MARY AND AT
FATIMA**

Fr. Dwight P. Campbell, STD

The private revelations associated with Fatima, Portugal, beginning with the messages of the Angel to the children in 1916, and then by Our Lady beginning in May of 1917, focus on making reparation for sins and for the conversion of sinners through prayer and penance. Notably, the messages specifically request reparation for sins which offend the Immaculate Heart of Mary, and link this reparation to the Holy Eucharist—and, by implication, to Christ's Heart present therein. The Fatima revelations follow upon and complement those communicated by Our Lord to St. Margaret Mary Alacoque at Paray-le-Monial in the 1670s, in which Jesus asks for reparation to His Heart in the Eucharist. This complementarity is evident in light of the deep and inseparable union between the Hearts of Jesus and Mary—a union that is recognized in Tradition and

confirmed in recent papal teaching, especially that of Pope St. John Paul II.

I. Historical Roots of Reparation to the Hearts of Jesus and Mary through the Eucharist—"Behold this Heart": Our Lord's Revelations to St. Margaret Mary

St. Margaret Mary Alacoque (1647-1690), born in Burgundy, entered the Visitation convent at Paray-le Monial in June of 1671. In her autobiography,¹ we learn that she was a true mystic. Even before she entered the convent, Jesus began to communicate with her,² as did Our Lady.³ Her supernatural encounters, especially with Our Lord, continued and intensified after she entered religious life. She relates that from the time of her profession (Nov. 6, 1672)

¹ *The Autobiography of Saint Margaret Mary Alacoque*, trans. Sisters of the Visitation, Partridge Green, Horsham, West Sussex, formerly of Roselands, Walmer, Kent (Rockford, IL: Tan Books and Pub., Inc., 1986; reprint of the 1952 Visitation Library series) (hereafter, *Autobiog.*).

² See, e.g., *Autobiog.* nos. 8-9, p. 25, where the Saint relates that during her teenage years, "I was given to see, without my understanding it, that [Jesus] desired to be the absolute Master of my heart and render me conformable in all things to His suffering life ... from that time He was always present to me under the form of the crucifix or of an *Ecce Homo*, or as carrying His cross"; and no. 17, p. 33, where she tells of how, after being attracted by worldly pursuits, Jesus "presented Himself to me torn and disfigured as at the time of His scourging, and with bitter reproaches He said that it was my vanity which had reduced Him to this state."

³ See, e.g., *Autobiog.* no. 6, p. 22, where Margaret Mary says that in her youth, after having consecrated herself to Our Lady, the Blessed Virgin "made herself so completely Mistress of my heart, that, looking upon me as her own, she governed me as wholly dedicated to her, reproving me for my faults and teaching me how to do the will of God." She goes on to relate that, "It happened once that, being seated while reciting the rosary, [Mary] appeared to me and gave me the following reprimand ... 'I am surprised, my daughter,' she said, 'that you serve me so negligently!'" Cf. no. 22, p. 39, where Our Lady gives her a similar reproof.

forward, Jesus “allowed me continually to enjoy His divine presence ... I saw and felt Him close to me, and heard His voice much better than if it had been with my bodily senses. ... He deigned to converse with me sometimes as a friend, at other times as a spouse passionately in love, again as a father who dearly loves His only child.”⁴

Based upon the accounts related in her autobiography, it seems fair to say that Our Lord’s revelations of His Heart to her were a fruit of, a reward for, on the one hand, her deep love and devotion to His Real Presence in the Holy Eucharist, and, on the other hand, her ardent desire to contemplate, share in, and enter into Christ’s sufferings. In regard to the former, the Saint, in recounting her thoughts shortly before entering religious life, says, “My greatest joy in the prospect of leaving the world was the thought that I should be able to receive Holy Communion frequently ... I would have thought myself the happiest person on earth, had I been allowed to do so often and pass the nights alone before the Blessed Sacrament.”⁵ And, as a Visitation sister, Our Lord revealed to her the secrets of His Heart on many occasions as she was adoring Him in the Eucharist. For example, she says that it was while praying before the Blessed Sacrament that the Lord for the first time “opened to me His Divine Heart in a manner so real and sensible,” and it was then that “He made me repose for a long time on His Sacred Breast” and “disclosed to me the marvels of His love and the inexplicable secrets of His Sacred Heart.”⁶

⁴ *Autobiog.*, no. 45, pp. 58-59.

⁵ *Autobiog.*, no. 29, p. 44-45.

⁶ *Autobiog.*, no. 52, p. 67. Cf. no. 67, p. 79, where she says that “it was at Holy Communion and during the night, especially that between Thursday and

Her autobiography contains numerous references which reflect a burning desire to share in Our Lord's Passion. She relates, for example, how she underwent what is akin to an exchange of hearts with Jesus: He placed her heart within His, and then returned her heart, aflame by the love from His own Heart, which at first left her with a wound in her side which Our Lord thereafter closed; but He told her that the pain from this wound was to "always remain."⁷ It was within the context of this pain that Jesus revealed His Heart to her: "On the First Friday of each month," she says, "the above-mentioned grace connected with this pain in my side was renewed in the following manner: The Sacred Heart was represented to me as a resplendent sun, the burning rays of which fell vertically upon my heart, which was inflamed with a fire so fervid that it seemed as if it would reduce me to ashes." Continuing, she relates that

On one occasion [in 1674], whilst the Blessed Sacrament was exposed, ... Jesus Christ, my sweet Master, presented Himself to me ... Flames issued from every part of His Sacred Humanity, especially from His Adorable Bosom, which resembled an open furnace and disclosed to me His most loving and amiable Heart, which was the living source of those flames. It was then that he made

Friday [her weekly Holy Hour before the Blessed Sacrament, 11 p.m. to 12 midnight], that I received from His goodness the most signal graces and inexpressible favors."

⁷ *Autobiog.*, no. 52, pp. 67-68. Cf. no. 9, p. 25, where, after telling of how Jesus revealed to her that He wished to render her "conformable in all things to His suffering life," she says, "I would not have wished my sufferings to cease for a moment"; and no. 45, p. 59, where she relates her desire "to be despised, humbled and insulted," and how Jesus "let me find no pleasures in creatures except when I met with occasions of contradiction, humiliation and abjection, which it was His will should be my most delicious food." Later, no. 86, Margaret Mary offers this concise summary: "Ah! I assure you that without the Blessed Sacrament and the cross I could not live."

known to me the ineffable marvels of his pure [love] and showed me to what an excess He had loved men, from whom He received only ingratitude and contempt. “I feel this more,” He said, “than all I suffered during My Passion. If only they would make Me some return for My love, I ... would wish, were it possible, to suffer still more. But the sole return they make me for all my eagerness to do them good is to reject me and treat me with coldness. Do thou at least console me by supplying for their ingratitude, as far as thou art able.”⁸

At this time Jesus commanded her to receive Holy Communion on “the First Friday of each month,” and told her that

Every night between Thursday and Friday I will make thee share in the mortal sadness which I was pleased to feel in the Garden of Olives, and this sadness, ... shall reduce thee to a kind of agony harder to endure than death itself. And in order to bear Me company in the humble prayer that I then offered to My Father, in the midst of My anguish, thou shalt arise between 11 o’clock and midnight, and remain prostrate with Me for an hour, not only to appease the divine anger by begging mercy for sinners, but also to mitigate in some way the bitterness which I felt at that time on finding Myself abandoned by My apostles, which obliged Me to reproach them for not being able to watch one hour with Me.⁹

In these words Jesus asks Margaret Mary to be prayerfully present before Him in the Blessed Sacrament for one hour, for a dual purpose: “not only to appease divine

⁸ *Autobiog.*, no 55, pp. 69-70. Although the Saint in her autobiography does not specify the date of this revelation, Fr. Francis Larkin, SSCC, *Enthronement of the Sacred Heart* (Boston: Daughters of St. Paul, 1978), 29, gives the date as 1674 and refers to this as “the third apparition” (of the “four great apparitions,” see Larkin, pp. 25-26).

⁹ *Autobiog.*, no 55, pp. 70-71.

anger by begging mercy for sinners,” but also to “share in the mortal sadness” and “mitigate the bitterness” He felt when His Apostles abandoned Him during His agony in Gethsemane, being unable to “watch one hour” with Him (Mt. 26:40); that doing so will make a “return” of His love and thus “console” Him for the ingratitude, coldness and contempt shown by those who should love Him but do not.

The interpretive key for understanding these requests of Our Lord is found in an earlier statement He made to Margaret Mary sometime after her profession in November, 1672:

[Jesus] revealed to me two *sanctities* in Him, the one of *love* and other of *justice*, both rigorous in their degree. ... The former would make me suffer a most painful kind of purgatory, in order to relieve the holy souls therein detained. ... And as for His sanctity of justice, which is so terrible to sinners, it would make me feel the weight of His just rigour by causing me to suffer for sinners, and “especially,” He said, “for souls consecrated to Me, regarding whom I will in [the] future make thee see and feel what thou must suffer for love of Me.”¹⁰

Thus, love for souls suffering in purgatory (who are there to satisfy God’s justice) impelled Margaret Mary to suffer for them in order that their suffering be mitigated, just as love for Christ—who suffered injustice for our sins on account of His love for us—moved her to console His Heart for the anguish and abandonment He experienced in Gethsemane. Love—for Jesus, and for sinners—also moved her to suffer for sins which in God’s “terrible justice” requires that

¹⁰ *Autobiog.*, no. 46, p. 60.

reparation be made, and it moved her to share in Christ's mortal sadness and thus console His Heart for the abandonment He felt in Gethsemane. As we shall see, Pope Pius XI will look to these two motives—love and justice—as a theological foundation for reparation to the Sacred Heart of Jesus.

Of particular importance for purposes of our study is the “Great Revelation” of June, 1675, when Our Lord equated His Heart with the Holy Eucharist and asked for reparation thereto. As Margaret Mary was praying before the Blessed Sacrament, Jesus showed her His Heart and said to her:

Behold this Heart, which has loved men so much, that It has spared nothing, even to exhausting and consuming Itself, in order to testify to them Its love; and in return I receive from the greater number nothing but ingratitude by reason of their irreverence and sacrileges, and by the coldness and neglect which they show Me in this Sacrament of Love. But what I feel the most keenly is that it is hearts which are consecrated to Me, that treat Me thus. Therefore, I ask of thee that the Friday after the Octave of Corpus Christi be set apart for a special Feast to honour My Sacred Heart, by communicating on that day and making reparation to It by a solemn act, in order to make amends for the indignities which It has received during the time It has been exposed on the altars.¹¹

In these words of Our Lord we see again the themes of love and justice: on the one hand, the love Jesus exhibited by having suffered and “spared nothing” for us during His Passion, the love He continues to show by giving Himself to us in the Eucharist—the Sacrament and Living Testament of His love—for which He asks a return from us by our acts of

¹¹ *Autobiog.*, no. 92, p. 106.

love and adoration before Him when He is exposed on our altars in the Blessed Sacrament; and on the other hand, the reparation He demands, in justice, for the irreverence and sacrileges, the coldness and neglect, shown towards His Heart in the Eucharist¹²; to make amends by the same acts of love and worship, but especially by means of a special feast to honor his Sacred Heart, and by reception of Holy Communion on this feast which Our Lord at this time requested—and which was later instituted and celebrated in the Church.¹³

II. Theological Foundations for Reparation to the Heart of Jesus in the Eucharist

Reparation, from the Latin *reparare*, in general usage means to restore, to make redress or amends, for a loss sustained¹⁴; and, in regard to God, it means “making up with greater love for the failure in love through sin,”¹⁵ and restoring the divine order which is harmed. José Manuel Álvarez Peña, SCJ, asserts that reparation “is intimately related with the love of God for man, and with the love that

¹² Margaret Mary, *Autobiog.*, no. 51, p. 65, relates how greatly it offends Jesus when in His Eucharistic Presence we exhibit inattentiveness or a neglectful attitude: “The faults He reproved most severely were a want of respect and attention in [the] presence of the Blessed Sacrament, especially during the Office and Mental Prayer; a want of uprightness and purity of intention, also vain curiosity.”

¹³ In 1765, Pope Clement XIII granted a decree approving a Mass and Office in honor of the Sacred Heart of Jesus; the feast was to be celebrated on the Friday following the Octave of Corpus Christi; and, in 1856, Bl. Pope Pius IX extended the feast to the universal Church.

¹⁴ John A. Hardon, SJ, *Modern Catholic Dictionary* (Garden City, NY: Doubleday & Co., Inc., 1980), s.v. “Reparation”; John F. Murphy, *Mary’s Immaculate Heart: The Meaning of Devotion to the Immaculate Heart of Mary* (Milwaukee: Bruce Pub. Co., 1951), 107.

¹⁵ *Ibid.* (Hardon).

man ought to have for God”; that, understood theologically, it means “offering to God the satisfaction that by justice and by love one owes to Him, in order to compensate Him for the insult received,” because “sin is a state of negation of divine love, and reparation tends to restore this love.”¹⁶ A theology of reparation to the Heart of Our Lord must first acknowledge that Jesus Christ is The Repairator, for by His suffering and death He repaired, or paid the price, for our sins.¹⁷ Reparation to Jesus and His Heart means making amends to Him for having suffered for our sins.

Here we must ask a fundamental question: Why offer reparation to the “Heart” of Jesus—or to the “Heart” of Mary? The basic reason is that throughout history, in every culture, the heart has been the symbol *par excellence* of interiority, of the interior life, of the inner core of the person—of one’s thinking and willing, of one’s memory, of one’s affections and emotions—thus making it a “primordial” symbol.¹⁸

¹⁶ “Teología de la reparación cordimariana,” in *Estudios Teológicos sobre los Sdos. Corazones: Vol. II, El Corazón de Maria: Problemas actuales*, Recoge los Trabajos Leídos en su Segunda Semana, celebrada en Valladolid del 31 de marzo al 3 abril de 1959, la Sociedad Teológica de los Sagrados Corazones (Madrid: Colusa, 1961), 155-56. (Eng. trans. by author.)

¹⁷ In his encyclical on reparation to the Sacred Heart of Jesus, *Miserentissimus Redemptor* (May 28, 1928), no. 11 (available at <http://w2.vatican.va/content/pius-xi/en.html>), Pope Pius XI says that the flames around Christ’s Heart which he showed to St. Margaret Mary represent “the infinite charity of the Repairator” (“Reparatoris caritatem infinitam”). N.B.: The English translator of the encyclical chose to use the term “Redeemer” rather than “Repairator” as stated in the original Latin. The CCC teaches that the Son of God made man, Jesus Christ, “in freedom and love offered his life to his Father through the Holy Spirit in reparation for our disobedience” (no. 614); that “Jesus atoned for our faults and made satisfaction for our sins to the Father” (no. 615); and that “It is love ‘to the end’ [Jn. 13:1] that confers on Christ’s sacrifice its value as redemption and reparation, as atonement and satisfaction” (no. 616).

¹⁸ Karl Rahner, SJ, “Behold This Heart!’: Preliminaries to a Theology of

When we know a person's heart, we know the person. The Bible provides us with a revealed anthropology of the heart that is most profound¹⁹: The word "heart" appears 853 times in the Old Testament and 157 times in the New.²⁰ Consider, for example, these verses: "*God is the witness of man's inmost self and the sure observer of his heart*" (Wis. 1:6); and "*Man sees the appearance, but God sees the heart*" (1 Sam. 16:7).

The Gospels reveal to us the foundation for the beginnings of devotion to the Hearts of Jesus and Mary. With the Heart of Our Lord it is when, as St. John tells us, His side was pierced with the lance after His death (Jn. 19:34), which the early Fathers, starting with St. Justin Martyr, identify with His Heart being pierced²¹—a theme

Devotion to the Sacred Heart," chap. in *Theological Investigations*, trans. Karl-H. and Boniface Kruger (Baltimore: Helicon Press, 1967), 3:327.

¹⁹ Canon René Laurentin insists: "Heart is the central notion of the biblical (revealed) anthropology," in the Introduction: "The Meaning and Implication of the Alliance of the Two Hearts of Jesus and Mary," in *The Theology of the Alliance of the Two Hearts. The International Theological Pastoral Symposium on the Alliance of the Hearts of Jesus and Mary, Rome, April 4-6, 1997, Documents, Book One* (Dover, DE: Two Hearts Media Organization, Inc., 1997), 4 (hereafter cited as *ATH97*).

²⁰ Per Laurentin, "The Covenant of the Two Hearts in the Magisterium Past and Future," in *ATH97*, 67-68. For numerous examples of how "heart" is used in both the OT and NT, see Jan B. Bovenmars, *A Biblical Spirituality of the Heart* (New York: Alba House, 1991).

²¹ See, e.g., Hugo Rahner, SJ, "Beginnings of the Devotion," in *Heart of the Savior: A Symposium on Devotion to the Sacred Heart*, ed. Josef Stierli, trans. Paul Andrews, SJ (Freiburg, W. Ger.: Herder & Herder Co., 1957), 45, citing Justin's *Dialogue with Trypho* and his *Apologia*. Rahner, "On the Biblical Basis for the Devotion," in *Heart of the Savior*, 30, points out that in conjunction with Jn. 19:34, St. Justin and other early Fathers also looked to Christ's words in Jn. 7:37-38, about those who shall come to Him and drink from the "fountains of living water" that would flow from His "bosom" (*koilia* in the original Greek); Rahner says Justin and other Fathers understood *koilia* as "heart." The "living waters" of which we drink flowed from Christ's pierced side and Heart.

that developed especially in the Middle Ages. And with Blessed Virgin, St. Luke gives us two explicit references to her Heart: “Mary kept all these things, pondering them in her heart” (Lk. 2:19; cf. Lk. 2:51). He also gives us one implicit reference: Simeon’s prophecy that “a sword shall pierce thy soul” (Lk. 2:35); and beginning with Origen in the third century, writers commonly have referred to Mary’s Heart as being pierced with a sword of sorrow on Calvary. It is the “heart” as the “metaphorical symbol of the totality of the person,”²² and of one’s interior life, that has made the Hearts of both Jesus and Mary so appealing to the faithful for two Christian millennia, and has contributed greatly to the remarkable progress in doctrine and devotion regarding their two Hearts.

Next, why do we speak of the Heart of Jesus in the Eucharist? It is because we believe that the Eucharist is Jesus Christ who is a divine Person (the Second Person of the Blessed Trinity) with two natures: a divine nature being the Eternal Son of God, and a human nature which He assumed when He took flesh in the womb of the Virgin Mary. In the Eucharist Jesus is really, substantially present: in the fullness of His divinity and in His complete humanity—His human Body and Blood, and His human Soul. The Eucharist truly *is* the God-man, Jesus Christ; and because in the Eucharist Our Lord’s complete humanity is present, His Most Sacred Heart is present as well. Christ’s very words to St. Margaret Mary confirm this truth. Moreover, Pope Pius XII teaches in his 1956 encyclical on the Sacred Heart, *Haurietis Aquas*,

²² Ignace de la Potterie, SJ, “Jesus the Bridegroom and Mary the Bride in the Mystery of the Covenant,” in *ATH97*, 12.

that the Heart of Jesus is the great Symbol *par excellence* of His love for us—a love that is both divine (and therefore infinite) and human.²³ And as Our Lord's words to St. Margaret Mary indicate, the Eucharist Itself is the great Sacrament of His love: on Calvary Jesus offered His Body and Blood on the Cross in sacrifice, in reparation for our sins, out of love for us; and the Eucharist is the ineffable Fruit of His redemptive sacrifice—which is re-presented at Mass wherein the Eucharist is confectioned.

Based upon the revelations of Our Lord to St. Margaret Mary, as well as papal teaching and the writings of theologians, we know that reparation offered to Jesus and His Heart through acts of love, prayers, sacrifices (etc.) has a two-fold effect: on the one hand, it can satisfy or make amends, in justice, for the sins for which Christ suffered in redeeming us—traditionally called “reparation of honor”;²⁴ on the other hand, these same acts also console and comfort the Heart of Our Lord for the anguish and sorrow He experienced during His Passion, which may be called “reparation of consolation.”²⁵ From a personal standpoint, our reparation may be offered with the same twofold intention: to atone for sins and to console Christ's Heart. The

²³ *Haurietis Aquas* (May 15, 1956), nos. 54-57, in Eng. trans. available at <http://w2.vatican.va/content/pius-xii/en.html>.

²⁴ Theophane J. Matz, OCarm, “The Theology of Reparation to the Immaculate Heart of Mary,” Dissert. (Rome: Studium Generale OCarm, in Collegio Internationali S. Alberti, 1955), 14, uses this term to express both personal repentance by the sinner and the expiation he offers for his own sins and/or the sins of others which satisfies, in justice, the temporal punishment due to such sins. Cf. E. L. Kendall, *A Living Sacrifice: A Study of Reparation* (London: SCM Press Ltd., 1960), 12, who quotes from a 17th-century exposition on the Creed which states: “The satisfaction consisteth in a reparation of that honour which by the injury was eclipsed.”

²⁵ Matz, “Theology of Reparation,” 16, uses this term, which I will employ.

motive for offering such reparation is love for Our Lord and His Heart.

The term reparation of honor was apparently used by Jesus Himself in His communications with St. Margaret Mary, for according to her spiritual director, St. Claude de la Colombière, when Our Lord told her that He wanted a feast instituted in honor of His Heart on the Friday after the feast of Corpus Christi, He said that this feast would be “a reparation of honor by means of an *amende honorable*, receiving communion on this day to repair the indignities it [His Heart in the Eucharist] has received during the time it has been exposed on the altar.”²⁶ Fr. Jean Croiset, SJ (1656-1738), who began to correspond with St. Margaret Mary a year before his priesthood ordination²⁷ and then became her spiritual director as well,²⁸ uses this term in his classic work, *The Devotion to the Sacred Heart of Our Lord Jesus Christ*, which he began to write during Margaret Mary’s lifetime and finished in 1691, a year after her death.²⁹ While Jesus revealed to Margaret Mary the secrets of His Heart and His desire that devotion be offered to It, including reparation, it

²⁶ *Faithful Servant: Spiritual Retreats and Letters of Blessed Claude de la Colombière*, trans. William J. Young, SJ (St. Louis: B. Herder Book Co., [1960]), 87, citing Colombière’s notes from his “Second Spiritual Retreat” made at London in 1677.

²⁷ Paul Mech, “Croiset (Jean),” *Dictionnaire de spiritualité ascétique et mystique, doctrine et histoire*, eds. Marcel Viller, SJ; F. Cavallera; J. de Guibert, SJ; et al. (Paris: G. Beauchesne et ses fils, 1932-), 2/2:2257.

²⁸ Per Edward Malatesta, SJ, Foreword, in *The Devotion to the Sacred Heart of Our Lord Jesus Christ*, Jean Croiset, SJ, trans. Rev. Patrick O’Connell from the French of the final edition of *La dévotion au Sacré Cœur de Notre-Seigneur Jésus-Christ* (Lyons, 1694) (Milwaukee: International Institute of the Heart of Jesus, 1976), x.

²⁹ *Ibid.* Malatesta says the first edition was published in 1691, the final edition in 1694.

was Father Croiset who soon thereafter helped greatly to develop the theology of the Sacred Heart and to explain the theological foundations for the devotional practices towards the Heart of the Savior that have been approved by the Church and embraced by the faithful in the centuries that followed, primary among which is reparation, especially for offenses against the Heart of Our Lord in the Eucharist.

Significantly, on the very first page of his book, Croiset stresses that the “essence” of devotion to the Sacred Heart “consists in the perfect love of Jesus Christ, particularly in the Sacrament of the Eucharist.”³⁰ He later expands on this point to include the notion of reparation as a most excellent expression of our love for Christ’s Heart in the Blessed Sacrament:

[W]hat is meant by the devotion to the Sacred Heart ... [is] the ardent love which we conceive for Jesus Christ at the remembrance of all the marvels which He has wrought to show His tender love for us, especially in the Sacrament of the Eucharist, which is the miracle of His love; we mean the keen regret which we feel at the sight of the outrages which men commit against Jesus Christ in this adorable Mystery; we mean the ardent desire which presses us to leave nothing undone to make reparation for these outrages by every possible means.³¹

Croiset’s deep understanding and firm belief that Christ’s Heart is within the Eucharist,³² and that most perfect form of

³⁰ *The Devotion to the Sacred Heart*, Preface, 1.

³¹ *Ibid.*, Part One, chap. 1, 50.

³² Regarding the appropriateness of appellations such as “Heart of Jesus in the Eucharist” and “Eucharistic Heart of Jesus,” we can look to Eucharistic miracles such as that which occurred at Lanciano, Italy, in the ninth century, and more recently, at the parish of Santa Maria y Caballito Almagro in Buenos

reparation to His Heart is that which we offer in and through the Blessed Sacrament, was most likely based upon Our Lord's revelations to Margaret Mary, which were passed on to him.

This great "apostle of the Sacred Heart"³³ says that devotion to the Sacred Heart has two ends: first, "to recognize and honor ... by our frequent adoration, by a return of love, by our acts of thanksgiving and by every kind of homage, all the sentiments of tender love which Jesus Christ has for us in the adorable Sacrament of the Blessed Eucharist"; and second, "to make reparation ... for all the indignities and outrages to which His love has exposed Him during the course of His mortal life, and to which this same love exposes Him every day in the Blessed Sacrament of the Altar."³⁴ Croiset insists that it is "just" that we offer "reparation of honor" to the Heart of Jesus in the Eucharist, in the form of love, prayers and adoration, for both the "want of love that people show Him," and the insults offered to Him, in the Blessed Sacrament.³⁵

Our acts of reparation also console Christ's Heart—for the deep sorrow and sadness He experienced having been abandoned by His Apostles during His agony, and for the

Aires, Argentina, in 1996. In both cases scientific tests have shown that the consecrated Hosts which turned to flesh are in fact the flesh of a human heart; see the article (and accompanying links) by Patti Armstrong, "Eucharistic Miracle? 'Bleeding Host' Phenomenon Reported in Dioceses Worldwide" (Dec. 11, 2015), available at <http://www.ncregister.com/daily-news/eucharistic-miracle-bleeding-host-phenomenon-reported-in-dioceses-worldwide/>.

³³ Joseph de Guibert, SJ, in *The Jesuits: Their Spiritual Doctrine and Practice*, ed. George E. Ganss, SJ, trans. William J. Young, SJ (Chicago: The Institute of Jesuit Resources, in cooperation with Loyola University Press, 1964), 430, uses these words to describe Croiset.

³⁴ *The Devotion to the Sacred Heart*, First Part, chap. 1, 49.

³⁵ *Ibid.*, chap. 3, 67-68.

coldness and neglect afterwards shown towards His Heart present in the Blessed Sacrament. Recall that it was as St. Margaret Mary was adoring Our Lord in the Eucharist that He manifested His Heart to her and specifically used the words “console me” for the “ingratitude and contempt” shown to His Heart exposed in the Blessed Sacrament on our altars.

But Our Lord’s request to “console Him” raises some theological questions and problems. It is proper to say that Jesus now in heavenly beatitude undergoes no sorrow or suffering.³⁶ Why then does He ask that we console Him—which seems to imply that “ingratitude and contempt” shown to His Heart in the Eucharist cause Him sadness now? Father Croiset helps to solve this theological problem. He insists that Our Lord, “when instituting this Sacrament of Love [the Eucharist, at the Last Supper], *foresaw clearly* all the ingratitude of men, and He *felt in advance* all its bitterness in His Sacred Heart” (emphasis added).³⁷ Croiset maintains

³⁶ Pope Pius XII, in *Haurietis Aquas*, no. 85, teaches that the Sacred Heart of Jesus now in heavenly glory “is no longer subject to the varying emotions of this mortal life.” Robert A. Stackpole, “Consoling the Heart of Jesus: A History of the Notion and Its Practice, especially as Found in the Ascetical and Mystical Tradition of the Church,” Dissert. (Rome: Pontificia Studiorum Universitatis a S. Thoma Aq. in Urbe, 2001), 227, says that “it seems difficult to reconcile this view [that Christ now suffers] with the Easter Faith that Jesus reigns now in triumph and heavenly glory, having suffered ‘once’ for all (Rom. 6:10, 1 Pet. 3:18).”

³⁷ *The Devotion to the Sacred Heart*, chap. 3, 67. Croiset explains that Christ’s foreknowledge of men’s ingratitude that caused bitterness in His Heart (which can serve as a motive for us to console His Heart) can serve also as a motive for us to make reparation in justice, and he asks: “Is it not just that ... at least some friends of His Sacred Heart ... will grieve for the want of love that people show Him ... and ... repair by their love, by their adoration and by every kind of homage, all the outrages to which the excesses of His love exposes Him at every hour in this august Sacrament?”; and he calls this “reparation of honor” (p. 68).

that Our Lord's agony in the Garden likewise was due to His foreknowledge, when Jesus "permitted His imagination to picture to Him most vividly, with all their most afflicting circumstances,"³⁸ all the torments and outrages He would endure from the cruelty of the Jews who would bring about His Passion and Death, all the insults and contempt of heretics who would deny His Real Presence in the Eucharist and commit sacrilegious acts upon the same, and the "majority of Catholics" who would exhibit only coldness and indifference to Him in the Sacrament of His love.³⁹ It seems quite likely that Father Croiset learned this sublime truth about Christ's foreknowledge of our sins from St. Margaret Mary, who herself learned it from the very lips of the Savior.

In reference to what Jesus would suffer from the Jews, Croiset says that the "sorrow which crushed His Sacred Heart must have been especially bitter"; that "in this mortal sadness" He received from His own people "no consolation"; and that "it shall not be said that Thou wilt find no one to share in Thy sorrow."⁴⁰ Although here Croiset does not say explicitly that Jesus in Gethsemane was able to foresee our desire to "share in" His sorrow which would have consoled His Heart, He implies it, as he does in other places in his work.⁴¹

³⁸ Ibid., Third Part, chap. 8, 219.

³⁹ Ibid., 220-26.

⁴⁰ Ibid., 221-22.

⁴¹ Cf. *ibid.*, "Meditation for the Second Friday in August," 242, where, after relating that many of Christ's disciples left Him after He told them they would have to eat his flesh and drink His blood and Our Lord then asked the twelve, "Will you also go away?" (Jn. 6:68), Croiset says: "This question ... had the effect of inducing the Apostles ... to love Jesus Christ more ardently ... and this new fervor of the Apostles consoled Him a little in His affliction at the

Pope Pius XI, in his magnificent 1928 encyclical on reparation to the Sacred Heart of Jesus, *Miserentissimus Redemptor*, teaches that reparation to the Sacred Heart of Jesus is a duty which follows from consecration “whereby we devote ourselves and all things that are ours to the Divine Heart of Jesus, acknowledging that we have received all things from the everlasting love of God”; for if the return of love which the creature owes that Creator “has been neglected by forgetfulness or violated by offense, some sort of compensation must be rendered for the injury, and this debt is commonly called by the name reparation.”⁴² He then sums up the meaning and effects of reparation to the Heart of Our Lord, teaching that we are bound

to the duty of reparation and expiation by a certain more valid title of justice and of love, *of justice* indeed, in order that the offence offered to God by our sins may be expiated and that the violated order may be repaired by penance: and *of love* too so that we may suffer together with Christ suffering and “filled with reproaches”

departure of so many followers. Jesus Christ often makes the same demand of us, and for the same reason. How happy we shall be, if it has the same effect! Every day this amiable Savior sees Himself abandoned by cowardly followers who ... withdraw from Him and leave Him alone. Faithful Catholics, listen to the question which Jesus Christ puts to you: ‘Do you also wish to leave Me?’” Cf. also *ibid.*, “Meditation for the Second Friday of November,” 247-48, where, after relating how in Gethsemane Christ foresaw the contempt which His future followers would have for Him and how this pierced His Heart with sorrow and moved Him to ask His Father to “let this chalice pass from me” (Mt. 26:39), Croiset asks, “Do we know that it depends on us to remove this bitter chalice from Him?” and goes on to say, “It depends on me, O my Savior, to sweeten this chalice by my homage, ...”

⁴² *Miserentissimus Redemptor*, nos. 5-6, in Eng. trans. available at <http://w2.vatican.va/content/pius-xi/en.html>.

(Lam. 3:30), and for all our poverty may offer Him some little solace (emphasis added).⁴³

In other words, in justice we perform acts of penance to make satisfaction for our sins and offenses and to restore the divine order that has been violated by our sins (reparation of honor); and out of love we compassionate or “suffer together with Christ suffering,” thereby bringing Him solace and comfort (reparation of consolation). Truly remarkable it is that Pius XI makes numerous references to St. Margaret Mary in his encyclical, and even quotes the words Jesus spoke to her.⁴⁴

Pius XI goes on to explain the theological basis for our ability to make reparation of honor to the Sacred Heart of Jesus in the Eucharist. The offering of our prayers, good works and sufferings to expiate, in justice, for sins which offend God (our own and those of others) is made possible only through Christ’s own expiatory sacrifice on Calvary, which is renewed and made present daily in an unbloody manner in the Mass; and we, as members of His Mystical Body who by Baptism share in His Eternal Priesthood, are able to unite our sacrifices to His and become “partakers of His expiation” by reason of the “wondrous divine dispensation, whereby those things that are wanting of the sufferings of Christ are to be filled up in our flesh for His body which is the Church (cf. Col. 1:24).”⁴⁵

⁴³ Ibid., no. 7.

⁴⁴ Ibid., nos. 1, 4, 12, and 21.

⁴⁵ Ibid. nos. 9 and 14. Cf. Pope Benedict XVI, Lenten Meeting with the Clergy of Rome (Feb. 22, 2007), available at <http://w2.vatican.va/content/benedict-xvi/it/speeches/2007/february.index.html>, where, like Pius XI, he says that the value of Eucharistic reparation derives

In *Miserentissimus Redemptor*, Pius XI also offers a theological explanation for the ability of our reparation to console the Heart of the Redeemer, similar to that proposed by Father Croiset:

Now if, because of our sins also which were as yet in the future, but were foreseen, the soul of Christ became sorrowful unto death, it cannot be doubted that then, too, already He derived somewhat of solace from our reparation, which was likewise foreseen, when “there appeared to Him an angel from heaven” (Luke 22:43), in order that His Heart, oppressed with weariness and anguish, might find consolation. And so even now, in a wondrous yet true manner,

from the efficacy of the Mass where Christ’s Sacrifice on Calvary is continually made present. Addressing first the value of reparation in general, Pope Benedict explains that Our Lord’s Sacrifice balanced the scales of divine justice and repaired the divine order injured by sin. He then relates this notion to the Sacrifice of the Mass: “[T]he Lord himself ... offered reparation for the sins of the world, ... to atone for them: let us say, ... to balance the *plus* of evil and the *plus* of goodness This fundamental idea is based on what Christ did. As far as we can understand it, this is the sense of the Eucharistic sacrifice. To counter the great weight of evil that exists in the world and pulls the world downwards, the Lord places another, greater weight, that of the infinite love that enters this world Christ makes himself present here and suffers evil to the very end, thereby creating a counterweight of absolute value.” Continuing, Benedict explains that the reparation we offer derives its value from the fact that as Christ’s members, we are able to link ourselves with Him, with the great “weight” of His love, and, as St. Paul says in Col. 1:24, to make up in our own sufferings what is wanting for the sake of His Body, the Church: “This is the meaning of reparation. This *plus* of the Lord is an appeal to us to be on his side, to enter into this great *plus* of love and make it present, even with our weakness ... he gives us this gift so that, as the Letter to the Colossians [Col. 1:24] says, we can associate in his abundance and, let us say, effectively increase this abundance during our time in history.” The *Catechism of the Catholic Church*, no. 1414, acknowledges the reparative value of the Eucharistic sacrifice: “As sacrifice, the Eucharist is also offered in reparation for the sins of the living and the dead and to obtain spiritual or temporal benefits from God.”

we can and ought to console that Most Sacred Heart which is continually wounded by the sins of thankless men, ...⁴⁶

Thus, if Jesus had foreknowledge of our sins which caused Him to undergo great agony of mind and Heart in the Garden of Gethsemane, then no doubt He also was able to foresee the acts of love we presently offer in reparation, which brought great solace and comfort to His Heart.⁴⁷ Theologians refer to this as “retroactive” reparation or consolation.⁴⁸ Just think, because of Jesus’ foreknowledge during His Passion we, like the angel at Christ’s side in Gethsemane, *even now* can strengthen and console His Heart for the sadness and grief He underwent then!⁴⁹ And it is

⁴⁶ *Miserentissimus Redemptor*, no. 13.

⁴⁷ Theologians have held that Christ’s foreknowledge of our sins and our acts of love was based on Him having either the beatific vision (a participation in the “eternal now” of God), or infused knowledge, or both; see a summary of these positions in Msgr. Arthur B. Calkins, “The Teaching of Pope John Paul II on the Sacred Heart of Jesus and the Theology of Reparation,” in *Pax in Virtute: Miscellanea di studi in onore del Cardinale Giuseppe Caprio*, ed. Francesco Lepore and Donato D’Agostino (Vatican City: Libreria Editrice Vaticana, 2003), 294-95; and in Stackpole, 285-94, who gives a summary of the thought of 20th century theologians on this topic. The CCC, no. 473, while not using the same traditional terminology, teaches that Our Lord in His human soul had knowledge from the beatific vision: “the intimate and immediate knowledge that the Son of God made man has of his Father”; no. 473 also teaches that He had knowledge as well which was infused by God: “The Son in his human knowledge also showed the divine penetration he had into the secret thoughts of human hearts.” St. Thomas Aquinas speaks of these two modes knowledge in Christ’s human soul, as well as His acquired knowledge, in S.T. III, QQ. 9-12.

⁴⁸ Calkins, op. cit., *Pax in Virtute*, 293, citing Stackpole, 71-149, says: “The possibility of our offering ‘retroactive’ reparation or consolation to the Heart of Jesus is something that had long been held in the Catholic mystical tradition.”

⁴⁹ Stackpole, “Consoling the Heart,” 153, points out that Pius XI “was ambiguous as to whether or not Christ still ‘suffers’ in some way in heaven, and whether the affective life of the glorified Son of God might need to receive consolation. At one point he comes very near to this assertion when he states that ‘when the persecutions are stirred up against the Church, the Divine Head

especially our physical, proximate and loving presence before Our Lord in the Blessed Sacrament, to adore Him, to atone for sins and to make amends for the coldness and neglect shown to Him in the Eucharist, that brings Him solace.⁵⁰ Jesuit theologian Charles A. Bernard explains that compassion presupposes a sense of co-presence to the suffering of the Heart of Christ, in particular in Gethsemane, and our affective participation.⁵¹

Pius XI goes on to stress that reparation to Christ's Sacred Heart is performed most perfectly at Mass when His Sacrifice on Calvary—wherein the great work of Redemption and Reparation was accomplished—is renewed each day on the altar. He says: “Wherefore with this most august Eucharistic Sacrifice there ought to be joined an oblation both of the ministers and of all the faithful, so that they also may ‘present themselves [as] living sacrifices, holy, pleasing unto God’ (Rom. 12:1).”⁵² Expanding on this

of the Church is Himself *attacked and troubled* (‘*oppugnari ac vexari*’) [no. 14]. But this ‘troubling’ of the glorified Christ was not further explicated . . . It was left to the theologians of his day to ponder the sense in which all this could be true.” See chap. 4 of his dissertation, 205-253, where Stackpole offers different speculative theories of various theologians regarding how Christ could now sensibly suffer in the state of glory.

⁵⁰ The fact that our prayers to atone for sins consoled the Heart of Jesus in Gethsemane means that our “reparation of honor” is effectively at the same time a “reparation of consolation.”

⁵¹ These are Bishop John Magee’s words, in *The Two Hearts in Papal Teaching* (Dublin: The Marian Centre of Resource and Information, 1997), 13, summarizing the thought of Fr. Bernard and citing his *Spiritualità del Cuore di Cristo* (Cinisello Balsamo, 1989), 88. Bishop Magee (ibid., 13) insists that the idea of consoling Our Lord “can only make sense to someone who is profoundly united to Christ in the order of affection. It is an act of love with an affective dimension.”

⁵² *Miserentissimus Redemptor*, no. 9. Pius XI goes on to explain in nos. 10-11 that “the more perfectly that our oblation and sacrifice correspond to the sacrifice of Our Lord, that is to say, the more perfectly we have immolated our

notion, Theophane J. Matz, OCarm, in his dissertation on reparation to Mary's Immaculate Heart, argues that because the Mass is "the continuation of the sacrifice of Calvary and the center of our Christian cult," it is "the essential basis and most perfect means of reparation, in which all other reparation activity should be oriented."⁵³

In regard to acts of penance and devotion offered in order both to expiate injuries which Our Lord suffered in His Sacred Heart as well as to bring Him solace, Pius XI in his

love and our desires and have crucified our flesh ... the more abundant fruits of that propitiation and expiation shall we receive for ourselves and for others. For there is a wondrous and close union of all the faithful with Christ, such as that which prevails between the head and the other members; moreover, by that mystic Communion of Saints which we profess in the Catholic creed, both individual men and peoples are joined together not only with one another but also with [Christ], ... Wherefore, even as consecration proclaims and confirms this union with Christ, so does expiation begin that same union by washing away faults, and perfect it by participating in the sufferings of Christ, and consummate it by offering victims for the brethren. And this indeed was the purpose of the merciful Jesus, when He showed His Heart to us bearing about it the symbols of the passion and displaying the flames of love, that from the one we might know the infinite malice of sin, and in the other we might admire the infinite charity of Our Redeemer, and so might have a more vehement hatred of sin, and make a more ardent return of love for His love." Cf. Pope John Paul II's Angelus address of June 30, 1991, in *L'Osservatore Romano*, Eng. lang. ed. (July 8, 1991), 10 (hereafter *ORE*), where he teaches that reparation is part of our Christian vocation as a response to the love of God which is "manifest to the world in the *Heart of Christ*" (no. 1); and that each of the Church's children "must bear his share of suffering in order, together with Christ, to make reparation for the sins of the world," and that they must "offer themselves, in union with Christ, as victims for the salvation of their brothers and sisters in their own flesh, [and] make up that which is lacking in his sufferings on behalf of his body which is the Church (cf. Col. 1:24)!" (no. 2); moreover, John Paul asks (no. 3) that "the primacy of the Heart of Jesus in the economy of salvation lead us to a better understanding of the obligation of reparation for the offenses committed against God," and says that contemplation of the mercy in Christ's Heart "impels us toward the greater degree of love that is expressed in sharing the suffering and in commitment to expiation."

⁵³ "The Theology of Reparation to the Immaculate Heart of Mary," Dissert. (Rome: Studium Generale OCarm, in Collegio Internationali S. Alberti, 1955), 17.

encyclical makes special mention of two—which Jesus Himself recommends through St. Margaret Mary and which the Holy Father says have been “approved by the Church and have also been enriched with copious indulgences”: the Communion of Reparation, and the Holy Hour of prayers and supplications before the Blessed Sacrament.⁵⁴ Theologically, these two practices are most fitting, given that: 1) in Holy Communion we receive the Body and Blood of Our Lord which is the Fruit of the Sacrifice of the Mass, and the Mass itself is a renewal of the Redemptive Sacrifice on Calvary; and 2) Christ’s Body and Blood in the Eucharist, which we adore when exposed on our altars and to which supplication is made, is likewise the Fruit of the same Sacrifice of the Mass. If we are able to unite our good works and sufferings with Christ’s expiatory Sacrifice which is perpetuated daily on our altars, then, surely, we may offer our reception of His Body and Blood in Holy Communion to expiate for sins and to console His Heart which was grieved by these same sins. Fr. Matz insists: “If well made, every Communion is likewise of its very nature reparative, since the glory of God and the powers of the soul are thus repaired and we participate to a greater extent in the fruits of redemption.” “Yet,” he continues, “by the so-called ‘Mass

⁵⁴ *Miserentissimus Redemptor*, no. 12. Before naming these two reparatory practices, Pius XI here recalls the words of Our Lord to St. Margaret Mary: “Behold this Heart which has loved men so much and has loaded them with all benefits, and for this boundless love has had no return but neglect, and contumely.” N.B.: Pope John Paul II, in his Oct. 5, 1986 letter to Fr. Peter-Hans Kolvenbach, Superior General of the Society of Jesus, on the occasion of his papal pilgrimage to Paray-le-Monial (available at <http://w2.vatican.va/content/john-paul-ii/it/letters/1986.index.html>), encouraged the Jesuits to continue to promote the practices of the Holy Hour, and of confession and the Communion of Reparation on First Fridays.

and Communion of reparation' there are meant a specific Mass and Holy Communion offered to compensate Christ's love for us, to repair the countless injuries He receives, and to console the intense sorrows of His Sacred Heart."⁵⁵

III. Union of Hearts of Jesus and Mary: Basis for Reparation to Her Heart by Analogy

After Our Lord's revelations to St. Margaret Mary, reparation to His Sacred Heart began to take root in popular devotion and be the subject of theological commentary. Reparation to the Heart of Mary—in devotional practice and as a topic of theology—followed in its wake. Two reasons help to explain the development. First, the motives for reparation to the Heart of Jesus—that His Heart is the preeminent Symbol of His entire person and of His love for God and man, that in justice atonement on our part is due to His Heart for our sins which offend Him, and that love should move us to make amends—were applied analogically to Mary's Heart.⁵⁶ The second reason helps to explain the

⁵⁵ Matz, "Theology of Reparation," 17-18. Other apparitions command us to offer the Body and Blood of Jesus in the Eucharist to God to repair for the sins and offenses of man: the prayer taught by the Angel to the children at Fatima (which we will consider later), and a prayer from the Chaplet of Mercy taught by Jesus to St. Faustina Kowalska: "Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ [in atonement] for our sins and those of the whole world"; in *Diary: Divine Mercy in My Soul*, 3rd ed. rev., 12th printing (Stockbridge, MA: Marians of the Immaculate Conception, 2001), Notebook I, no. 475, p. 476.

⁵⁶ See Msgr. Arthur Calkins, "The Cultus of the Hearts of Jesus and Mary in the Papal Magisterium from Pius IX to Pius XII," in *De cultu mariano saeculis XIX-XX: Acta Congressus Mariologici-Mariani Internationalis in sanctuario mariano Kevelaer (Germania) anno 1987 celebrati* (Roma: Pontificia Academia Mariana Internationalis, 1991), 2:384; and my dissertation, "The Historical Development and Theological Foundations for Devotion to the Immaculate Heart of Mary in Relation to the Sacred Heart of Jesus," Dissert. (Dayton: Marian Library/International Marian Research Institute, Univ. of

first: By the seventeenth and eighteenth centuries a firm certainty in belief existed in both theological circles and in the devotional life of the faithful that the Hearts of Jesus and Mary are united in a deep and ineffable bond of love which began at the Incarnation and was consummated on Calvary through their co-suffering⁵⁷—a doctrine that had developed over the centuries and was affirmed on many occasions in the magisterium of Pope St. John Paul II,⁵⁸ and beautifully summed up by him in these remarkable words:

We can say that just as the mystery of Redemption began in the womb of the Virgin of Nazareth, so did that splendid union of the hearts of Christ and his Mother. From the very moment when the Word was made flesh beneath the heart of Mary, there has existed, under the influence of the Holy Spirit, an enduring relationship of love between them. The heart of the Mother has always followed the redemptive mission of her Son. As Jesus hung on the Cross in completion of his salvific work, Simeon's prophecy foretelling the definitive alliance of the hearts of the Son and of the Mother was fulfilled: "And a sword will pierce your own soul too" (Lk. 2:35). Indeed, the centurion's lance that pierced the side of Christ [Jn. 19:34] also penetrated the heart of his sorrowful Mother and sealed it in sacrificial love.

Since the hearts of Jesus and Mary are joined forever in love, we know that to be loved by the Son is also to be loved by his Mother. At the foot of the Cross Mary was proclaimed our Mother [Jn. 19:25-

Dayton, 2009), 468-70, 546-83.

⁵⁷ See my dissertation, 145-288.

⁵⁸ The union or alliance between the Hearts of Jesus and Mary was a running theme in St. John Paul's Angelus addresses during 1985 and 1986; see, e.g., his addresses of June 5, 1985 (he refers to the "covenant" between their Hearts); June 30, 1985 (the Incarnation as a basis for this union); and Sept. 15, 1985 (Simeon prophesied the "definitive alliance" of their Hearts through their co-suffering on Calvary, with Mary's pierced Heart [cf. Lk. 2:35]).

27], and her Immaculate Heart now continues to enfold us with the same maternal love with which she loved her Son.⁵⁹

St. John Paul II's teaching here about the union or alliance or the Hearts of Jesus and Mary is really a further development of the common teaching of the Church that there exists a deep and abiding union between the *persons* of Jesus and Mary, a union that began at the Incarnation and is realized most clearly on Calvary; for as the *Catechism* teaches: "Mary's role in the Church is inseparable from her union with Christ and flows directly from it." This union of the mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to his death'; it is made manifest above all at the hour of his Passion."⁶⁰

A powerful witness to this union of the Hearts of Jesus and Mary as it developed over the centuries is a revelation given by Our Lord to the fourteenth-century mystic, St. Bridget of Sweden (1303-1373), which later was widely quoted by saints and spiritual writers. Speaking to Bridget about His Mother, Jesus said: "Her Heart was in My Heart. This is the reason why I can say that My mother and I have saved mankind as with one Heart: I by my suffering Heart

⁵⁹ Pope John Paul II, Letter (facsimile): "To My Venerable Brother Cardinal Jaime L. Sin, Archbishop of Manila, President of the International Symposium on the Alliance of the Hearts of Jesus and Mary," Sept. 8, 1986, 2, bearing Pope John Paul II's signature. This letter does not appear in either the *Acta Apostolicae Sedis* or the *Insegnamenti di Giovanni Paolo II*. A facsimile is held in the Marian Library, Univ. of Dayton, Ohio, in the Article File, Fr. T. Koehler, SM, "International Symposium on the Alliance of the Hearts of Jesus and Mary, Fatima, Sept. 14-19, 1986." This letter was in the possession of the late Father Koehler, who was a participant at the symposium. A reproduction of this letter appears in *Miles Immaculatae* 23 (1987): 42-43.

⁶⁰ CCC, no. 964, quoting *Lumen Gentium*, no. 57.

and flesh, and she through the sorrow of the heart and of love.”⁶¹ St. John Eudes (1601-1680), the great “Father, Doctor and Apostle” of the Hearts of Jesus and Mary,⁶² is one of those who looked to these words of Our Lord as an inspiration to formulate his doctrine of the union of the Hearts of Jesus and Mary.⁶³ In fact, for the congregation he founded (the Society of Jesus and Mary) Eudes composed a prayer, “*Ave Cor Sanctissimum*”—“Hail Most Holy Heart” of Jesus and Mary—which manifests his conception of the Hearts of Our Lord and Our Lady as forming one Heart.

St. Margaret Mary is another who acknowledged the union of the Hearts of Jesus and Mary. Consider the following “Advent challenge” written by her to the novices at Paray-le-Monial for the Advent season of 1685: “[O]ffer five times to the Eternal Father the sacrifices that the Sacred Heart of his divine Son offers to him by his burning charity, on the altar of the Heart of his Mother”; and she goes on to say: “You will do this aspiration as many times as you can: ‘I adore you and love you, O divine Heart of Jesus living in the heart of Mary, and I implore you to live and reign in all hearts, and to consume them in your pure love.’”⁶⁴

⁶¹ As quoted in Cardinal Pierre Paul Philippe, OP, *The Virgin Mary and the Priesthood* (Staten Island, NY: Alba House, 1993), 99; citing St. Bridget of Sweden, *Revelations*, 3.

⁶² Called so by Pope St. Pius X in his decree of beatification for Eudes, April 25, 1909; *AAS* 1 (1909): 480.

⁶³ See Eudes’ classic work, *Le Cœur Admirable de la très sacrée Mère de Dieu ou la dévotion au très saint Cœur de la bienheureuse Vierge Marie*, completed in 1680, found in vols. 6-8 of *Oeuvres Complètes du Vénérable Jean Eudes*, 12 vols. (Vannes: Imprimerie Lafoyle Frères, 1905-11) (hereafter cited as OCE). Eudes’ quote of Jesus’ words to Bridget is found in OCE 6:98 (Bk. 1, chap. 5). An abridged Eng. trans. is *The Admirable Heart of Mary*, trans. Charles de Targiani and Ruth Hauser (New York: P. J. Kenedy & Sons, 1948).

⁶⁴ “Défi pour l’Avent de 1685” (Avis, Défis, no. 79), in *Vie et oeuvres de la*

We see similar notions eloquently expressed by Father Croiset in *The Devotion to the Sacred Heart*, where he stresses that Mary's Heart is the "purifying channel" through which we, who are sullied by our sins, must pass in order to enter into Christ's Heart:

The Sacred Hearts of Jesus and Mary are too conformable and too closely united to each other to allow us entry into one without having the entry into the other, with this difference that the Heart of Jesus suffers only souls extremely pure to enter into that Sanctuary, while the Heart of Mary purifies, by means of the graces she obtains, those souls that are not pure, and puts them in a state to be received into the Heart of Jesus.⁶⁵

Fr. Joseph Gallifet, SJ (1663-1749), who was in studies with Croiset and once had St. Claude de la Colombière as his spiritual director,⁶⁶ was, like St. John Eudes, a great promoter of the liturgical *cultus* of the Hearts of Jesus and Mary and composed Masses in honor of their respective Hearts. According to Gallifet, "The Blessed Virgin is, without doubt, a perfect copy of her Son. No resemblance can be greater than that which exists between the Sacred

Bienheureuse Marguerite-Marie Alacoque (Paris: Ancienne Librairie Poussielgue, 1915-18), 2:636-37. These words of St. Margaret Mary reflect the mutual influence of both St. Francis de Sales, founder of the Order of the Visitation of which Margaret Mary was a religious, who (along with St. Jane Frances de Chantal) designed the Order's coat of arms which portrays one "Heart" of both Jesus and Mary, and who in his writings refers to the "unity" of the persons and Hearts of Jesus and Mary [See his treatise *On the Love of God*, Vol. II, trans. John K. Ryan (Garden City, NY: Image Books/Doubleday & Co., Inc., 1963), Book 7, chap. 13, 50], and that of the French School with its founder, Pierre Cardinal Bérulle, who championed the notion of "Jesus living in Mary."

⁶⁵ *Devotion to the Sacred Heart*, Second Part, chap. 4.5, 130-31.

⁶⁶ C. J. Moell, s.v., "Gallifet, Joseph François de," *New Catholic Encyclopedia*, 2nd ed., 6:79.

Hearts of Mother and Son.”⁶⁷ Most notable for our purposes is that Gallifet composed (ca. 1733) what appears to be the first prayer of reparation to the Heart of Our Lady. Titled, “To the Sacred Heart of Mary, in Reparation for the Injuries that the Holy Virgin has received on the part of Heretics,”⁶⁸ it is found in his book *The Excellence of the Devotion to the Adorable Heart of Jesus*, one chapter of which treats devotion to the Heart of Mary. As its title indicates, the prayer (too lengthy to reproduce here) is one of reparation to the Heart of Our Lady for attacks made by heretics upon her privileges, titles and dignities. It addresses Mary’s Heart and speaks of “the injuries you have suffered”—but does not specify when or in what manner she suffered them. However, from the text of the prayer it appears that Gallifet applies by analogy to the Heart of Mary the theological understanding which undergirds the notion of reparation to the Heart of Jesus: that Our Lady, like Our Lord, was able somehow to foresee the future attacks and indignities against her person and her Heart. Consider these words from Gallifet’s prayer:

O my August Mistress! ... as your Divine Son demanded that it was to his Heart as to the seat of his love, that one made reparation for the outrages that he has suffered from the impiety and ingratitude of men: I think to conform myself to these desires, and to yours, and to address to your maternal Heart which is the source of your mercy, the reparation that I offer you for the injuries that you have

⁶⁷ *Devotion to the Blessed Virgin: Its Excellence, and How to Practice It*, trans. from the French (London: Burns and Oates, 1880), 69; orig. Fr.: *L’excellence et la pratique de la dévotion à la Sainte Vierge* (Lyons, 1733).

⁶⁸ “Au Sacre Coeur de Marie, pour réparation des injures que la sainte Vierge a reçues de la part des hérétiques,” in *L’excellence de la dévotion au Coeur adorable de Jésus* (Nancy: Chez la Veuve Baltasard, 1745), Part One, Bk. 3, chap. 8, 293-96. N.B. The first edition was published in Lyons in 1733.

suffered—the same for the malice and ingratitude from these same men.⁶⁹

Consider also that Gallifet, by the time he penned this prayer, surely had read Croiset's book on *The Devotion to the Sacred Heart* which discusses Christ's foreknowledge. Hence, here we have a basis for consoling the Heart of Mary as well, although Gallifet's prayer never makes explicit reference to this. We shall return to this theme later in this paper.

In 1800, Fr. Peter Coudrin (1768-1837), along with Henriette Aymer de la Chevalerie (1767-1834), founded the Congregation of the Sacred Hearts of Jesus and Mary and of Perpetual Adoration of the Most Blessed Sacrament of the Altar) (SSCC). From the time of its founding, one of the chief charisms of this congregation has been reparation to the Hearts of Jesus and Mary by Eucharistic adoration, with the understanding that their two Hearts are united and that we go to the Heart of Jesus through Our Lady's Heart. A testament of this understanding is a petition in 1801 in which Father Coudrin asked the Vicar of Poitiers for permission to solemnize the First Saturday of the year along with the First Saturdays of the remaining months of the year, with exposition of the Blessed Sacrament and Benediction in honor of the Heart of Mary, reasoning that "it is by her divine

⁶⁹ Ibid., 294: "O mon Auguste Maîtresse! ... comme vôtre divin Fils a voulu que ce fût à son Cœur comme au siège de son amour, qu'on fit la réparation des outrages qu'il a soufferts de l'impiété & de l'ingratitude des hommes; je crois me conformer à ses desirs, & aux vôtres, d'adresser à vôtre Cœur maternel qui est la source de vôtre miséricorde, la réparation que je vous offre pour les injures que vous avés souffertes vous—même de la malice & de l'ingratitude de ces mêmes hommes" (Eng. trans. by author).

Heart that in our Institute we adore the Sacred Heart of Jesus in the Blessed Sacrament of the Altar, and ... Saturday is ... a day especially consecrated to her.”⁷⁰ And in a petition by the founders (October 25, 1814) to Pope Pius VII for approval of their congregation, they speak of retracing the hidden life of Our Lord “by repairing, through perpetual adoration of the Most Blessed Sacrament, the injuries committed against the Sacred Hearts of Jesus and Mary.”⁷¹ Pius VII’s Bull, *Pastor Aeternus*, of November 17, 1817, which granted approbation to the congregation, states that it proposes four “most laudable” objects, the second of which is “to repair, by perpetual adoration of the Most Holy Sacrament, by day and night, ... the injuries inflicted on the Sacred Hearts of Jesus and of Mary by the enormous crimes of sinners”⁷²—words which clearly approve the practice of making reparation to Our Lady’s Heart along with reparation to the Heart of Our Lord in and through the Eucharist. Thus, we see that, for more than a century prior to the Fatima revelations, the *sensus fidei* (sense of the faith) was at work in linking the practice of reparation to the Heart of Mary with

⁷⁰ Petition of January, 1801 to Msgr. de Mondion; as quoted in Anthony Hulselmans, SSCC, “A Historical Account of the Preliminary Chapter of the Rule of the Congregation of the Sacred Hearts,” trans. by Fathers and Brothers of the Sacred Hearts (Fairhaven, MA, n.d.), 18.

⁷¹ As quoted in Hulselmans, 24, 45; cf. Markham, “Fr. Coudrin and the Primitive Community” (Primitive Community: Second Period), available at <http://www.sccc.org/history.html#6>.

⁷² As quoted in Ignace de la Croix Baños, SSCC, *La dévotion aux Sacrés Coeurs de Jésus et de Marie dans la congrégation des Sacrés Coeurs*, Étude picpuciennes, no. 4 (Rome: Maison généralice, 1956), 68: se propose quatre objets très louables: ... le second, de réparer, par l’adoration perpétuelle de très-saint Sacrement, le jour et la nuit, ... les injures faites aux Sacrés Coeurs de Jésus et de Marie par les crimes énormes des pécheurs” (Eng. trans. by author). N.B. Baños, 66-68, reproduces the entire Bull, excluding the introduction.

that to the Heart of Jesus in the context of Eucharistic adoration.

Another witness to the *sensus fidei*: At the end of the nineteenth century and into the first years of the twentieth, the Servant of God Sr. M. Dolores Inglese (+ 1928) and her fellow sisters, Servants of Mary Reparatrix, promoted Communion of Reparation to Mary's Immaculate Heart on First Saturdays and continuous Holy Hours of Eucharistic adoration in reparation to her Heart. More than 700 Children of Mary sodalities took up these practices in Italy and elsewhere, and prayers composed by Sister Inglese for the holy hours were indulged by Pope Pius X in 1905.⁷³

IV. The Fatima Message: Reparation through the Heart of Mary to the Heart of Jesus in the Eucharist

The revelations associated with Fatima are a heavenly confirmation of the afore-mentioned devotional practices and of the theology which supports them. These began in 1916 with apparitions from an angel, who later identified himself as the Guardian Angel of Portugal. He appeared three times to Jacinta and Francisco Marto and their cousin Lucia de los Santos. The first time was in the spring of that year at a cave just outside the small village of Aljustrel, a short distance from Fatima, when, bowing down his forehead to the ground, the angel taught them the following

⁷³ See Francis D. Costa, SSS, "Mary's Day and Mary's Months: II. The First Saturdays Devotion," in *Mariology*, ed. Juniper B. Carol, OFM (Milwaukee: Bruce Pub. Co., 1955-1961), 3:56-57; Matz, "Theology of Reparation," 5-6; and "Servite Nun Originated First Saturday Communion of Reparation," in "Saturday Devotions in Honor of Our Lady: First Saturday Communion of Reparation," available at <https://udayton.edu/imri/mary/s/saturday-devotions.php>.

prayer of reparation: “My God, I believe, I adore, I hope and I love you! I ask pardon of You for those who do not believe, do not adore, do not hope and do not love You.” He repeated these words three times, then he rose and said: “Pray thus: the Hearts of Jesus and Mary are attentive to your voice of your supplications.”⁷⁴

In the summer of that year the angel appeared to them as they were resting by a well near Lucia’s house. “What are you doing?” he asked; then he said: “Pray! Pray very much! The Hearts of Jesus and Mary have designs of mercy on you. Offer prayers and sacrifices constantly to the Most High.” When Lucia asked, “How are we to make sacrifices?” the angel said: “Make everything you can a sacrifice, and offer it to God as an act of reparation for the sins by which He is offended, and in supplication for the conversion of sinners. ... Above all, accept and bear with submission, the suffering which the Lord will send you.”⁷⁵ Again we see a call for reparation for sin and conversion of sinners which involves the Hearts of Jesus and Mary.

In the fall of 1916, the angel appeared in the hollow of a hill holding a chalice in his hands with a Host above it, from which drops of Blood were falling into the chalice. The angel then left the chalice and the Host suspended in the air, prostrated himself on the ground and repeated the following prayer three times:

⁷⁴ In Sister Maria Lucia of Jesus and the Immaculate Heart, *Fatima in Lucia’s Own Words: Sister Lucia’s Memoirs*, 12th ed., ed. Louis Kondor, SVD, trans. Dominican Nuns of Perpetual Rosary (Fatima, Portugal: Secretariado dos Pastorinhos, 2002), “Second Memoir,” 78; and “Fourth Memoir,” 170-71.

⁷⁵ *Ibid.*, “Second Memoir,” 78-79; “Fourth Memoir,” 171.

Most Holy Trinity, Father, Son and Holy Spirit, I adore You profoundly, and I offer You the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges and indifference with which He Himself is offended. And, through the infinite merits of His most Sacred Heart, and the Immaculate Heart of Mary, I beg of You the conversion of poor sinners.⁷⁶

The angel then rose, took the Host and chalice in his hands, and gave Holy Communion to the children. The Host he gave to Lucia; the Precious Blood he gave to Jacinta and Francisco, saying as he did so: “Take and drink the Body and Blood of Jesus Christ, horribly outraged by ungrateful men! Make reparation for their crimes and console your God.”⁷⁷

In this third and final appearance we learn that: 1) Jesus is offended by the sins, sacrileges and indifference toward His Body and Blood in the Eucharist; 2) reparation to Jesus Himself and to the Triune God for these offenses should be offered through the reception of the Eucharist; 3) reparation for these sins and obtaining grace for conversion of sinners is accomplished through the merits of the Hearts of Jesus and Mary; and 4) such reparation is able to console Our Lord, present in the Eucharist—and, we may say, console His Heart, if we try to understand this revelation in continuity with the revelations by Our Lord to St. Margaret Mary. In fact, this third angelic apparition may be viewed as a Communion of Reparation offered through the Hearts of Jesus and Mary. And if we take these three angelic appearances as a whole, we see that at the very onset of the

⁷⁶ Ibid., “Second Memoir,” II. The Apparitions: 2. Apparitions of the Angel in 1916, 79.

⁷⁷ Ibid., “Second Memoir,” 79; cf. “Fourth Memoir,” 172.

Fatima message, in what may be called the preparatory revelations for the coming of Our Lady, the Hearts of Jesus and Mary take a central place, with a call for reparation for sin and conversion being made through their Hearts.

Beginning on May 13, 1917, at the Cova da Iria, a large natural hollow in the ground outside of the village of Fatima, Portugal, Our Lady appeared six times—once a month, from May to October—to Lucia, Jacinta and Francisco. Each time, Mary exhorted them to pray the Rosary daily to convert sinners and to obtain peace; she also pleaded with them to make sacrifices for the same purpose and in reparation for sins committed against Our Lord and against her Immaculate Heart.⁷⁸ Noteworthy is that in her memoirs, Lucia relates that Jacinta informed her that “the Heart of Jesus wants the Immaculate Heart of Mary to be venerated at His side,” and then Jacinta spoke of her love for the “Heart” of Jesus and Mary.⁷⁹

The revelations of July 13, 1917, relate to what is known as the “secret” of Fatima, consisting of three parts. The first part was a vision of Hell which was immediately preceded by these words of Our Lady: “Sacrifice yourselves for sinners, and say many times, especially whenever you make some sacrifice: O Jesus, it is for love of You, for the conversion of sinners, and in reparation for the sins committed against the Immaculate Heart of Mary.”⁸⁰ The

⁷⁸ For Our Lady’s messages to the children, see *Fatima in Lucia’s Own Words*, “Second Memoir,” II. The Apparitions, nos. 4, 5, 11, 13, 16; pp. 82, 84, 87-88, 93, 95, 97; “Third Memoir,” nos. 2-9, pp. 123-33; and “Fourth Memoir,” I. Francisco’s Character, nos. 4-5, 7, 9, pp. 143-50; II. The Story of the Apparitions, nos. 3-8, pp. 174-83.

⁷⁹ *Ibid.*, “Third Memoir,” no. 9, p. 132.

⁸⁰ *Ibid.*, “Fourth Memoir,” II. The Story of the Apparitions, no. 5, 178.

second part of the secret included a promise by Our Lady to come at a later time and ask for a Communion of Reparation on the First Saturdays of each month to convert Russia and bring about world peace.⁸¹ This promise was fulfilled on December 10, 1925, when Our Lady appeared to Sister Lucia, the then lone surviving Fatima seer, who at that time was a Dorothean nun at a convent in Pontevedra, Spain. Mary appeared with the Infant Jesus, borne on a cloud. She showed Lucia her Immaculate Heart, covered with thorns, which she held in her hand, and asked for reparation for sins which afflict her Heart by way of a great promise:

Look, my daughter, at my Heart, surrounded with thorns with which ungrateful men pierce me every moment by their blasphemies and ingratitude. You at least try to console me and say that I promise to assist at the hour of death, with all the graces necessary for salvation, all those who, on the first Saturday of five consecutive months, shall confess, receive Holy Communion, recite five decades of the Rosary, and keep me company for fifteen minutes while meditating on the fifteen mysteries of the Rosary, with the intention of making reparation to me.⁸²

With these words Our Lady asks that reparation be offered to her Heart through confession of sins, recitation of the Rosary with an additional meditation on its mysteries, and reception of Holy Communion. By analogy with reparation to Christ's Sacred Heart, we can offer a twofold reparation to Our Lady's Immaculate Heart: reparation of honor, in justice, to atone for sins which were the cause of

⁸¹ Ibid., "Third Memoir," no. 2, pp. 123-24. At this time Mary said she would also come to ask for the consecration of Russia to her Immaculate Heart.

⁸² Ibid., Appendix I, 194.

her horrible suffering on Calvary; and reparation of consolation, to provide solace for the unimaginable sorrows she endured then and for the sins of blasphemy and ingratitude which, as she told Sister Lucia, pierce her Heart “every moment.” The first, reparation offered in justice to atone for sins which caused Mary’s Heart to suffer as she stood beneath the Cross sharing her Son’s suffering, causes no theological problem. But the second does: How is it that we can offer consolation to Mary and her Heart, even though she is in heavenly glory and now endures no suffering? Additionally, how do we explain reparation to Mary’s Heart—in justice and/or to console her Heart—through reception of Holy Communion? We will take up each of these questions in order.

V. The “How” of Reparation of Consolation to the Sorrowful and Immaculate Heart of Mary

Although Popes in their teaching and in grants of indulgences for prayers and pious practices have affirmed the reality of making reparation to the person of Mary and to her Sorrowful and Immaculate Heart,⁸³ they have not undertaken to explicate how we can offer reparation to *console* Mary’s Heart. In *Miserentissimus Redemptor*, Pius XI explains the theological basis for reparation of

⁸³ See, e.g., an indulgenced prayer, “In Reparation for Insults Offered to the B.V.M.,” S. C. Holy Office, Jan. 22, 1914; in *Raccolta* (New York: Benziger, 1957), no. 329, pp. 228-29; and St. John Paul’s homily at a Mass in which he consecrated Poland’s Fatima Shrine church in Zakopane on June 7, 1997; *ORE* (June 18, 1997), no. 4, p. 12: “*The message of Fatima ... consists in an exhortation to conversion, prayer, especially the Rosary, and reparation for one’s own sins and for those of all mankind.* This message flows from the Gospel, from the words which Christ spoke at the very beginning of his public ministry: ‘Repent, and believe in the Gospel’ (Mk. 1:15).”

consolation to the Sacred Heart of Jesus: that we can console His Heart now by reason of the foreknowledge He possessed during His Passion. But we are left to the speculations of theologians when it comes to explaining the dogmatic foundations for reparation which consoles Our Lady and her Heart—the consolation for which she asks in her great promise regarding First Saturdays and Communion of Reparation for sins which offend her Immaculate Heart: “Look, my daughter, at my Heart, surrounded by thorns ... You try at least to console me. ...”

Authors offer different theories to explain how our acts today could have consoled the Blessed Virgin Mary and her Heart when it was pierced with sorrow on Calvary. One common theory holds that just as Our Lady had some cognition of sin as the formal cause of her Son’s Passion and Death and of her own suffering as well, so too she had some broad, general knowledge of future acts of love and voluntary penance that the faithful followers of her Son would perform, which at that time brought consolation to her mind and Heart.⁸⁴ In such a theory, there is no need to posit that Our Lady had an extraordinary knowledge of all men’s sins as well as good actions, either infused by God or through the beatific vision.

Another theory derives from the extraordinary knowledge thought to have been granted to Mary by God during Christ’s Passion—similar to Christ’s

⁸⁴ See, e.g., Fr. Arthur Calkins, “The Hearts of Jesus and Mary and the Theology and Practice of Reparation,” *Miles Immaculatae* 32, no.1 (1996): 107-08; Matz, “Theology of Reparation,” 43; and Fr. William Most, *The Heart Has Its Reasons: The Sacred Heart of Jesus and the Immaculate Heart of Mary* (Libertyville, IL: Prow Books/Franciscan Marytown Press, 1985), 18-19.

foreknowledge—through which she knew our sins which caused her sorrow, as well as our acts of love and sacrifice which consoled her. This seems fitting, in that she was the loving associate of Jesus, the Co-redemptrix, during His crucifixion, and she is our Mother in the Order of Grace. And because on Calvary she foresaw our sins, she also could foresee our acts of reparation which brought great consolation to her Sorrowful Heart. Until recent decades, theologians generally held that during her earthly life Our Lady was granted the privilege of having received infused knowledge from God⁸⁵; many maintained as well that Mary enjoyed the beatific vision transiently, at different times during her life.⁸⁶

⁸⁵ Francis J. Connell, CSSR, "Our Lady's Knowledge," in *Mariology*, ed. J. B. Carol, 2:317-18, says that theologians have traditionally distinguished two types of infused knowledge in Mary: 1) knowledge infused *per se*, which in its acquisition and use is independent of the sensitive faculties of the intellectual soul, such as the imagination—which means that this knowledge could have come at the very moment of Mary's Immaculate Conception, since she would have had no need of a body either to acquire or exercise it; and 2) knowledge infused *per accidens*, which is dependent for its use on the soul's sensitive faculties, even though it is directly infused. Connell says that the more common theological view is that Mary received *per se* infused knowledge on different occasions in the course of her lifetime, for such knowledge was granted to the angels, and by the principle that whatever privileges God has granted to creatures was not denied to Our Lady as long as they were compatible with her state and office, Mary must have enjoyed this divine favor. Cf. Fr. Garrigou-Lagrange, OP, *The Mother of the Saviour and Our Interior Life*, trans. Bernard J. Kelly, CSSp (Rockford: Tan Books and Pub. Inc., 1993), 79-84; in fn. 77, p. 80, he explains that knowledge infused *per se* "deals with an object about which, from the very nature of the object, knowledge cannot be acquired; such infused knowledge can be used without the help of imagery even in the womb"; and he says that knowledge infused *per accidens* "is of such a kind that it could be known by acquired knowledge; this knowledge is used with the help of imagery. An example ... is knowledge of a language." Cf. also Michael O'Carroll, CSSp, s.v. "Knowledge, Our Lady's," in *Theotokos: A Theological Encyclopedia of the Blessed Virgin Mary*, 2nd rev. ed. (Wilmington, DE: Michael Glazier, Inc., 1986), 213.

⁸⁶ Beatific knowledge refers to that understanding which the intellect

Regarding the theory of infused knowledge, the late Fr. Bertrand de Margerie, SJ, has argued the following:

It was fitting that Mary should know precisely the sins that she was to co-expiate so painfully and the good works that she was to co-merit so joyfully;

No contradiction to the Bible is involved in ascribing an extraordinary, infused knowledge, within the parameters of faith, to Mary as the principal human cooperator of the Redeemer;

This knowledge concerns finite objects and is qualitatively different from the infinite knowledge of God. *Potuit, decuit, fecit* [God could do it, it was fitting that He do so, and He did it]: we can use this principle, which led the Church to affirm the Immaculate Conception, to affirm now the extraordinary infused knowledge of our sins possessed by the Virgin Mary at the foot of the Cross.⁸⁷

receives from the direct perception of the divine nature in the Trinity of Persons, without the mediation of any creature; that is, no species or intellectual similitude of the divine nature intervenes. This knowledge is granted to the blessed in Heaven; and, as we have already discussed, Christ had this knowledge in His human intellect during His earthly life (see CCC, no. 473). According to Connell, "Our Lady's Knowledge," 2:314-17, over the centuries, many theologians have held it probable that Our Lady, while she did not have the beatific vision habitually, enjoyed it in a passing way on certain occasions during her lifetime—though her knowledge was immeasurably inferior to that Jesus enjoyed during His earthly life. That Mary enjoyed this vision is deduced from the principle that whatever privileges God has granted to others was not denied to her; and since it is thought that both Moses (Ex. 33:11) and St. Paul (2 Cor. 12:4) were probably granted the beatific vision for a short time, God would not deny Mary this privilege. Moreover, it is fitting God would grant this privilege to her, for as she was Christ's intimate associate in the work of Redemption, she should have been given a vision of the goal to which redeemed mankind was destined. Cf. Garrigou-Lagrange, *Mother of the Saviour*, 129-30.

⁸⁷ "The Knowledge of Mary and the Sacrifice of Jesus," paper presented at the International Symposium on Marian Coredemption, Ratcliffe College, England, Feb. 21-26, 2000, in *Mary at the Foot of the Cross: Acts of the International Symposium on Marian Coredemption* (New Bedford, MA: Franciscans of the Immaculate, 2001), 32. In support of this position, de Margerie, 32-33, looks to two principles formulated by the Spanish Jesuit

Fr. de Margerie insists that this infused knowledge “did not come from her reason or from her senses, but was infused immediately in her soul from the Holy Spirit,” and that this supernatural knowledge was linked with her mission as Mother of the Redeemer.⁸⁸ He asserts that it was not only Mary’s divine motherhood, but her Immaculate Conception as well which “prepared” and “conditioned” her to receive this infused knowledge of the sins and the supernatural good works of the members of Christ’s Mystical Body; for he reasons:

From the first moment of the exercise of her innocent human reason, she loved God and all the members of the human family in a most perfect and ever more intense way. Seeing [via her human reason] God offended and men sinning, she suffered in an ever increasing degree. This generic vision of the sins and merits of mankind, this painful and sisterly vision prepared her for the specific and motherly

considered to be the founder of systematic Mariology, Francesco Suárez (1548-1617). The first was quoted by Pius XII in his Apostolic Constitution defining Mary’s Assumption, *Munificentissimus Deus* (no. 37): “The mysteries of grace which God has accomplished in the Virgin should not be measured by ordinary laws, but in reference to divine omnipotence, given the fittingness of that work and absence of contradiction and opposition to the Scriptures” (citing Suárez’ *In Tertiam Partem D. Thomae*, Q. 27, a. 2, disp. 3, sec. 5, n. 31). The second principle of Suárez which de Margerie quotes (without citing a source) is: “It was not fitting or necessary that [Mary] should know everything, that is, every created reality. But it was fitting that she possess at all moments of her life the knowledge of all things to be known in the context of her state of life.” N.B. At the beginning of his paper, Fr. de Margerie states: “We follow here the approach and principles of Cardinal [Augustin-Marie] Lépiciér (1863-1936) (cf. his *Tractatus de Beatissima Virgine Maria Matre Dei*, Rome, 1926, in particular pp. 281-99), deepening them under the light of Aquinas, Suárez, and Pius XII.”

⁸⁸ Op. cit., in *Mary at the Foot of the Cross*, 33.

vision [via infused knowledge] of individual sins and merits seen in the wounds of her crucified Son.⁸⁹

Moreover, de Margerie maintains that “if we recognize that Mary benefited, at least during a part of her station near the Crucified Saviour, from an infused knowledge of the sins she was expiating under Christ, we can also hold that she merited for all the redeemed.”⁹⁰

In addition to the foregoing arguments, we can say that on Calvary it was most fitting that Our Lord, through His Holy Spirit, should communicate to His Blessed Mother—whom He willed to be intimately associated with Him in the very act of Redemption—a knowledge of future events and actions which in Gethsemane He Himself had foreseen: both our sins which so deeply grieved His Heart, and our acts of love and sacrifice—especially those that would be offered in reparation—which had brought consolation to His wounded Heart;⁹¹ that in light of the definitive alliance then existing between the Hearts of Son and Mother, which was borne out

⁸⁹ Ibid., 34.

⁹⁰ Ibid., 35. De Margerie also admits, “with Suárez and numerous theologians,” the possibility that Mary “enjoyed the gift of a transitory beatific vision here below, at the moment of the Annunciation, and during some instants at the foot of the Cross and at the Resurrection of Jesus,” saying that this “was appropriate for the perfection of the Mother of God” and that it helped her to stand at the foot of the Cross so courageously. Cf. Garrigou-Lagrange, *Mother of the Saviour*, 129-30.

⁹¹ In *Miserentissimus Redemptor*, Pius XI speaks of Our Lord’s Heart being consoled only during His agony in the Garden and not during His crucifixion; perhaps this is because he thought that while dying on the Cross Christ willed to experience the depths of both physical and mental agony, and refused to be consoled in any way. But, cf. Stackpole, “Consoling the Heart,” 3, who says that over the past few centuries devotional literature speaks of giving solace to Christ not only during His agony in Gethsemane but also “during His passion on the Cross.”

by a union of love, affection and mutually-shared knowledge,⁹² it was most fitting that during Christ's crucifixion their Hearts should be conjoined through a common knowledge of those sins which were the cause of His suffering along with hers, as well as those acts of charity which could then bring consolation to Mary's Heart as they had done to Our Lord's—a knowledge which, we might add, Mary would thereafter “keep in her Heart” (cf. Lk. 2:19, 51). Moreover, infused knowledge of this type would go hand in hand with and help to deepen Our Lady's love. As Fr. Reginald Garrigou-Lagrange, OP, says, when describing the suffering in Mary's Heart caused by sin during Christ's Passion: “Her sorrow was measured by her love for God, for her Son, and for souls.”⁹³ And we must remember that the Blessed Virgin refers all acts of praise and reparation given to her, to her Son; thus, any acts of reparation made to her Immaculate Heart are in reality directed to Christ's Sacred Heart. What could be more pleasing to Our Lady, more consoling to her Heart while she stood beneath the Cross and watched her Son as He agonized in pain, than to foresee her faithful children adoring Christ's Real Presence in the Holy Eucharist—the great Fruit of His Sacrifice and Death?

To hold that Our Lady was granted such infused knowledge comports with the teaching in the dogmatic constitution *Lumen Gentium*, quoted in the *Catechism*, which states that Mary “faithfully persevered in her union

⁹² Cf. St. Pius X, Encyclical *Ad Diem Illum*, Eng. trans. at <http://w2.vatican.va/content/pius-x/en/encyclicals/index.html>, nos. 7, 15, where he speaks of the intimate, shared knowledge between the Hearts of Jesus and Mary.

⁹³ *The Love of God and the Cross of Jesus*, trans. Sister Jeanne Marie, OP (St. Louis: B. Herder Book Co., 1951), 2:355.

with her Son unto the cross. There she stood, in keeping with the divine plan, enduring with her only begotten Son the intensity of his suffering, joining herself with his sacrifice in her mother's heart, and lovingly consenting to the immolation of this victim, born of her."⁹⁴ In explaining *how* Mary endured with her beloved Son the intensity of His suffering, we can answer: through a shared knowledge with Him of the sins of mankind; for only such knowledge would have enabled her to endure—to a degree incomprehensible to us—the depth of His suffering; additionally, it would have facilitated greatly her free and loving consent to this immolation. Finally, we can add the insightful remark of Father de Margerie:

If one admits that Mary, through her divine Maternity, belonged to the order of hypostatic union [via the Eternal Word having become flesh within her] and that her dignity surpassed that of all other creatures, it is less amazing that she should have received the privilege of an extraordinary infused knowledge of all those she would help, saving them as a unique, first co-operator in their salvation.⁹⁵

That Mary, during her Son's Passion, was given (an infused) foreknowledge of our sins by God to enable her to share more fully in Our Lord's Passion—and, arguably, to

⁹⁴ CCC, no. 964; quoting *LG*, no. 58.

⁹⁵ De Margerie, "Knowledge of Mary," 36. In light of revelations in which Our Lady has appeared as expressing sorrow, e.g., at La Salette, France, in 1846, where she was seen weeping; her words to Sr. Lucia of Dec. 10, 1925, that her Heart being is pierced "at every moment"; as well as numerous incidents where images of Mary have wept, some authors posit the possibility that the Blessed Virgin even now in heavenly glory experiences suffering in her Heart in some "mystical" way; see my dissertation, 570-76; and Matz, "Theology of Reparation," 43-44.

be consoled by a similar knowledge of our future acts of reparation—is attested to in private revelation. On one occasion Our Lady told Ven. Mary of Agreda:

I wish to admonish thee as a Mother, that when temptations and passions incline thee toward the commission of any sin, no matter how small, remember the sorrows and the tears which the knowledge of the sins of men and the desire to prevent them has caused me. Do not thou cause the like in me, my dearest; for although I am now incapable of that pain, yet thou deprivest me of the accidental joy of seeing thee, to whom I condescend to become a Mother and Teacher, really endowed with the perfection taught in my school. If thou art unmindful of this, thou wilt frustrate my great desire of seeing thee please my divine Son and accomplish his holy will in all its plenitude. ...⁹⁶

In fact, Mary of Agreda goes on to relate that during Our Lady's remaining years on earth after her Son's Ascension into Heaven, she was granted infused knowledge of the workings of the Apostles in their missionary journeys and of the souls to whom they ministered, which was necessary in her role as the Dispensatrix of all the grace of Christ in the souls of the faithful.⁹⁷

⁹⁶ *Mystical City of God*, trans. Fiscar Marison (Albuquerque, NM: Corcoran Pub. Co., 1914), vol. 4, *The Coronation*, Book One, chap. 10, no. 178, pp. 181-82. For the proposition that Our Lady now in heavenly glory is unable to experience sorrow, cf. *ibid.*, Book Two, chap. 3, no. 430, p. 384, where the Blessed Virgin says that "it is not possible for me now to weep over the dangers threatening the Church."

⁹⁷ *Ibid.*, nos. 232-233, pp. 224-25: "The Most High renewed in the purest spirit of his Mother the infused knowledge concerning all creatures, and especially concerning the kingdoms and nations assigned to the Apostles. She knew all that each one knew, and more than they all together, because She received a personal and individual knowledge of each person to whom the faith of Christ was to be preached; and She was made relatively just as familiar with all the earth and its inhabitants, ... the knowledge of Mary was the knowledge

VI. The “How” of Reparation to Mary’s Immaculate Heart in and through the Eucharist

How do we explain reparation to the Heart of Our Lady in and through reception of Christ’s Body and Blood in Holy Communion? And through Eucharistic adoration? Let us recall, as discussed earlier, that these practices have been given papal approbation. But while various popes have approved the practices, none has offered a theological explanation for them, as has been the case with Eucharistic reparation to the Sacred Heart of Jesus. Two principles should guide us in attempting to set forth theological foundations for Eucharistic reparation to the Immaculate Heart of Mary; or, to rephrase it, reparation to Christ’s Heart in the Eucharist through Our Lady’s Heart. The first is that enunciated in the *Catechism*, no. 964: the close, intimate union between Jesus and Mary—and by extension, their two

of a supreme Mistress, Mother, Governess and Sovereign of the Church, which the Almighty had placed in her hands. She was to take care of all, from the highest to the lowest of the saints, and also of the sinners as the children of Eve. As no one was to receive any blessing or favor from the hands of her Son except through that of his Mother, it was necessary that this most faithful Dispensatrix of grace should know all of her family, whom She was to guard as a Mother, and such a Mother! The great Lady therefore had not only infused images and knowledge of all this, but She actually experienced it according as the disciples and Apostles proceeded in their work of preaching. Before Her lay open all their labors and dangers, and the attacks of demons against them; the petitions and prayers of these and of all the faithful, so that She might be able to support them with her own, or aid them through her angels or by Herself in person; for in all these different ways did she render her assistance.”

Mary of Agreda goes on to relate in no. 234, pp. 225-26, that in addition to the infused knowledge described above, Our Lady was granted another knowledge (what we would call the beatific vision), through her “abstractive vision, by which she continually saw the Divinity” and through which she enjoyed “a certain participation of the eternal beatitude.” Ven. Agreda explains how these two different types of knowledge—infused with images, and abstract vision of God—differed by their effects in her.

Hearts—which began at the Incarnation and was made manifest with Our Lady’s loving association with her Son’s suffering on Calvary. The second is that which Bl. Paul VI highlights in *Marialis Cultus*: “In the Virgin Mary everything is relative to Christ and dependent upon him.”⁹⁸

From a human/relational perspective, we can look to the link between Mary/her Heart and Jesus/His Heart in the Eucharist, by reason of her Divine Motherhood. Pope Benedict XVI’s teaching on this point offers elucidation. In his “Message for the World Day of the Sick” that was to be celebrated on February 11, 2008, the Holy Father, looking forward to both the celebration of the 150th anniversary of Our Lady’s appearances at Lourdes and to the upcoming (June, 2008) International Eucharistic Congress in Quebec, teaches:

One cannot contemplate Mary without being attracted by Christ and one cannot look at Christ without immediately perceiving the presence of Mary. There is an indissoluble link between the Mother and the Son generated in her womb by the work of the Holy Spirit, and this link we perceive in a mysterious way in the Sacrament of the Eucharist, as the Fathers of the Church and theologians have pointed out from the early centuries onwards. “The flesh born of Mary, coming from the Holy Spirit, is bread descended from heaven,” observed St Hilary of Poitiers. In the *Bergomensium Sacramentary* of the ninth century we read: “Her womb made flower a fruit, a bread that has filled us with an angelic gift. Mary restored to salvation what Eve had destroyed by her sin.” And St Peter

⁹⁸ Apostolic Exhortation *Marialis Cultus* (Feb. 2, 1974), no. 25, available at <http://w2.vatican.va/content/paul-vi/en.html>. I like to call this notion the “Marian Principle of Total Relativity to Christ.” Cf. St. Louis de Montfort, *True Devotion to the Blessed Virgin*, no. 225: “Mary is entirely relative to God. Indeed I would say that she was relative only to God, because she exists uniquely in reference to him.”

Damiani observed: “That body that the Most Blessed Virgin generated, nourished in her womb with maternal care, that body, I say, without doubt and no other, we now receive from the sacred altar, and we drink its blood as a sacrament of our redemption. This is what the Catholic faith believes, this the holy Church faithfully teaches.”⁹⁹

What Pope Benedict says about the “indissoluble link between the Mother and the Son generated in her womb” can likewise be said about their two Hearts; in fact, we have seen that Pope John Paul II teaches this very truth, stressing that a “definitive alliance” exists between the Hearts of Jesus and Mary. Based upon the above teaching of Benedict, we can say that the alliance of their two Hearts extends to the Eucharist, since Christ’s Heart—along with His entire Body and Blood—is Really, Substantially Present therein.

From a more active/dynamic perspective, we can say that Our Lady’s presence at Christ’s Sacrifice on Calvary as a “co-sufferer” and her presence at the Eucharistic Sacrifice, along with her participation with any reparation that we offer at Mass, help us to understand the workings of what I will here call “Marian Heart Eucharistic reparation.”¹⁰⁰ We know that on Calvary, Mary was intimately associated with her Son in His Sacrifice; her Heart was “as one” with His in redeeming the world. At Mass, the Passion of Christ is re-

⁹⁹ Message of His Holiness Benedict XVI for the Sixteenth World Day of the Sick, Jan. 11, 2008, no. 2, avail. at <http://w2.vatican.va/content/benedict-xvi/en.html>

¹⁰⁰ René Laurentin, *Our Lady and the Mass: In the Service of the Peace of Christ*, trans. Dom Francis McHenry (NY: Macmillan, 1959), 44, says: “Mary’s part in the Mass depends precisely on her part in the Sacrifice of Redemption.”

presented on the altar in an unbloody manner; moreover, after the priest confects the Sacrament of Christ's Body and Blood, Our Lord's Heart is Present therein.¹⁰¹

In his Angelus address of June 5, 1983, on the Solemnity of Corpus Christi, Pope St. John Paul II, after speaking about how the Mass renews and makes present Christ's Sacrifice on Calvary and how Mary associated herself with that Sacrifice, instructs that "every Mass puts us in intimate communion with her, the Mother, whose sacrifice 'becomes present' just as the Sacrifice of her Son 'becomes present' at the words of consecration of the bread and wine pronounced by the priest."¹⁰² Not only is Our Lady present at Mass, she is actively present. Pius XI in *Miserentissimus Redemptor* teaches that because Mary is the Mother of God who offered her Son as a Victim on Calvary, she is the Reparatrix through whom we make reparation to Christ and to God,¹⁰³ and such reparation, says that Holy Father, is offered preeminently at Mass.¹⁰⁴ And just as Mary's Heart was united with Christ's

¹⁰¹ In *Miserentissimus Redemptor*, Pius XI takes this truth for granted when he speaks of making reparation to the Heart of Our Lord in the Eucharist through both a Communion of Reparation and the Holy Hour of adoration; moreover, he looks to Our Lord's revelations to St. Margaret Mary—in which Jesus refers to His Heart in the Eucharist—as a basis for these devotional practices.

¹⁰² *ORE* (June 13, 1983), 2. Cf. Matz, "Theology of Reparation," 30, who argues that because the Eucharist "receives its entire effect, as one complete ontological reality, from the sacrifice of the cross," and because Mary was present at Calvary, "[her] reparative activity should therefore persist in every renewal and continuation of the sacrifice of Calvary," enabling her to be "virtually present there." Moreover, he insists that "Christ's Eucharistic reparation can also be considered Marian reparation, because Mary herself gave us both the Priest and Victim of this sacrifice."

¹⁰³ *Miserentissimus Redemptor*, no. 21; see also Pius XI's "Prayer of Reparation" found at the end of the encyclical.

¹⁰⁴ *Ibid.*, nos. 9, 12; see also Benedict XVI's response to a question about Eucharistic reparation, *supra*.

during His bloody Sacrifice, so it remains united with His Heart during the Eucharistic Sacrifice: this we can conclude from St. John Paul II's teaching, that her Heart remains inseparably joined in a "definitive alliance" with that of her Son.

Moreover, the Body and Blood of Jesus in the Eucharist is the great Fruit of the Sacrifice of the Mass; and if Our Lady is present at Mass through the inseparable union of her Heart with her Son's, then she must likewise be present when we receive His Body and Blood in Holy Communion, and also when we adore His Eucharistic Presence—the latter action being but an extension of the Mass. Therefore, any reparation which we offer to the Sacred Heart of Jesus in the Eucharist, either during Mass and when receiving His Body and Blood in Holy Communion, or in adoring His Eucharistic presence outside of Mass, we likewise offer reparation to the Heart of Mary—or more properly, through her Heart to the Heart of the Redeemer—as her Heart was and is united indissolubly to the Heart of her Son.¹⁰⁵ Similarly, any reparation we offer to the Heart of Mary when receiving Holy Communion or adoring the Blessed Sacrament, we offer at the same time to Christ's Sacred Heart.

We can argue further, based on papal teaching, that since Mary was inseparably united to Jesus in the work of Redemption by one and the same decree of predestination,¹⁰⁶ and as Pope Benedict XV teaches, "she with Christ

¹⁰⁵ Cf. Matz, "Theology of Reparation," 30-31.

¹⁰⁶ Pius XII, Apostolic Constitution *Munificentissimus Deus*, Nov. 1, 1950, no. 40, citing Bl. Pius IX's Bull *Ineffabilis Deus*, in *Acta Pii IX*, Pars 1, Vol. 1, 599, available at <http://w2.vatican.va/content/pius-xii/en.html>.

redeemed mankind”¹⁰⁷ (and as some posit, along with Our Lord foresaw our sins which brought deep anguish to both of their Hearts), and given that His redeeming Sacrifice is renewed and made present at Mass when the Blessed Sacrament is confected, the practice of making reparation to Mary’s Sorrowful and Immaculate Heart through Holy Communion and Eucharistic adoration is not only fitting, but it must also be joined to these same practices made in honor of Christ’s Sacred Heart. For we go to Jesus through Mary; we go to His Heart through hers; we consecrate ourselves (as popes have consecrated the world) to His Heart through hers; and we make reparation to His Sacred Heart in the Eucharist—by Communion and adoration—through her Sorrowful and Immaculate Heart which is linked to His in a definitive alliance. This, I propose, is really what the Blessed Virgin revealed to us through Sister Lucia when she requested that we receive Holy Communion in reparation for sins which offend her Immaculate Heart, and likewise what was Our Lord revealed to Jacinta and Sister Lucia about wanting His Mother’s Immaculate Heart to be honored alongside His Heart.¹⁰⁸ Furthermore, this is how the Fatima message, in the divine plan, beautifully complements the

¹⁰⁷ Letter *Inter Sodalicia* (to the Association for a Happy Death), May 22, 1918; *AAS* 10 (1918): 181-82; Eng. trans. in *Papal Teachings: Our Lady*, ed. Benedictine Monks of Solesmes, trans. Daughters of St. Paul (Boston: St. Paul Editions, 1961), no. 267, p. 194.

¹⁰⁸ See Jacinta’s words to Lucia, quoted *supra*; see also a letter of Sr. Lucia (May 18, 1936) to her spiritual director in which she relates that Jesus told her that He desires “to place the devotion to this Immaculate Heart alongside the devotion to my Sacred Heart,” in Antonio Maria Martins, SJ, *Documents on Fatima & the Memoirs of Sister Lucia*, 2nd Eng. ed.; Historical Data, Preface, Pictorial Commentary, chaps. 1-5 and 79, by Fr. Robert Fox (Waite Park, MN: Park Press, Inc., 2002), “New Letter about Consecration of Russia Document,” chap. 50, p. 324.

request by Our Lord to St. Margaret Mary for reparation to His Sacred Heart.

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